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A Memorial concerning the Iroquois in the Province of New York.

by

Rev. Charles Inglis.

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XVIII.

A

MEMORIAL

CONCERNING THE IROQUOIS

OR

FIVE CONFEDERATE NATIONS OF INDIANS

IN THE

PROVINCE OF NEW-YORK:

IN WHICH

THEIR PRESENT STATE, NUMBERS AND SITUATION ARE SET FORTH; ARGUMENTS WHY GOVERNMENT SHOULD INTERPOSE FOR THEIR CONVERSION TO CHRISTIANITY AND REDUCTION TO A CIVILISED STATE ARE ADDUCED; A PLAN FOR THEIR CONVERSION IS LAID DOWN; CIRCUMSTANCES WHICH PROMISE SUCCESS TO SUCH AN ATTEMPT AT THIS TIME ARE POINTED OUT; AND SOME OBJECTIONS TO THE DESIGN ARE OBVIATED.

HUMBLY ADDRESSED

TO THE RIGHT HONORABLE THE EARL OF HILLSBOROUGH.

BY REV. CHARLES INGLIS,
Of Trinity Church, N. Y.

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TO THE READER

In the year 1770, the Rev. Charles Inglis, then assistant minister of Trinity Church, New-York, paid a visit to Sir Wm. Johnson. His interest in the spiritual and moral wants of the Six Nations was, it would seem, then awakened, and the result was, the present "Memorial concerning the Iroquois," which having been "copied out fair in a good Hand, and in a quarto size, and having a Marble cover, with Col. Johnson's accurate and neat Map prefixed, made a handsome looking Pamphlet," (*Ante*, 468.) and was sent in 1771, to Lord Hillsborough, then Secretary of State, with recommendations from Gov. Tryon and Sir Wm. Johnson. The history of the recovery of these interesting documents is a matter of interest in a literary point of view. About three years ago, the late Mr. Rich, of London, presented a collection of Maps and Charts to the New-York State Library. Among them was found the Guy Johnson Map, in MS. Sometime afterwards, in arranging Sir William Johnson's MSS. for the Library, a correspondence was discovered between him and the Rev. Mr. Inglis, from which it appeared that this Map was prepared to accompany a "Memorial," drawn up by the latter on the subject of christianizing the Five Nations. This correspondence is included in section XII of this Volume. In the hope of obtaining some clue to this paper, the Regents of the University caused enquiry to be made on the subject among the descendants of Dr. Inglis, who, it will be recollected, removed, at the close of the Revolution, to Nova Scotia, of which province he was the first bishop. This enquiry has been most successful, and to the Hon. Mr. Fairbanks, member of the Legislative Council of N. S., is the State indebted for the present copy of Dr. Inglis' Memorial. There are few instances in which a MS. has been traced through, and completed from such various sources. Ed.

LAKE ONTARIO

Mississagas
Toronto
Niagara
Johnsons Harbour
Frederick Bay
Tinawandaquat
Fort taken from the French in July 1750.
Falls very high
Indian path to the lake
Little Sodus
Sodus
Great Falls
Fort Schlosser
Little Seneca R.
Ascretus harbour is capable of receiving Vessels of Burden
Small Villages
Canawagus
Canadaway
Chenussio
Fort Erie
Anaiara
The Country West and North of the Boundary Line having never been surveyed or even thoughtly Explored is chiefly laid down from my Journals and the Sketches of intelligent Indians and other Persons
There are more lakes herab outs but they cannot be laid down with certainty
Part of Lake Erie
SENECAS
Gannishago
Onondarka
Karaghiyadirha
Kanestio
Susquehannah
Castagnal
THE SIX NATIONS
Tioniongaronte
Allegany Mountain
Ohio or Allegany River as it is Called above Fort Pitt
Kittanning
Chinglecotamook
Branch of Susquehannah
Part of Pensylvania
Bald Eagle Cr
Great Fork
West
Burnets Hills
Sugar Cr
Tiwanderoge Cr
Warbosen
Machapundaque Cr
Great Swamp
Delaware
Fort Ontario
Fort Brewerton
Oneida Lake
Wood Cr
Fish Cr
Fort Shurwiz
Oneida
Onondaga
5 Rivers
Grand River
Salt L.
Glass L.
Grand Seneca
ONONDAGAS
ONEIDAS
CAYUGAS
Cayuga
Seneca Lake
Cayuga L.
Owego
Otsiningo
Chughnutt
Onoghquagy
Tioga
Shesheequunk
Tiadaghton
Tradevighrono
Traoga
Susquehanna
Branch of Susquehanna
Unadilla R.
Tuscarora Town
Onaghsaruga
Tuscarora
Oneida Creek
Canada Cr
Canada Falls
German Flatts
Fort Herkimer
Stone Arabia
Fort Johnson
Johnson hall
Canajoharie
Caughnawaga
Schoharie R.
Schoharie
Cherry Valley
Cobus Kill
Batavia
Tionondadon
Adaquaghtanat R.
Mohawk R.
Mohawk
Fort Hunter
Schenectady
Half Moon
Cohoes
Albany
Hudson River
Coyeman
Coksakey
Kenderhook
Claverac
Livingston
Rhinbeck
Kingston
Kaats Kill
Kill Mountain
Sacandaga
Fort George
Fort Edward
Lake George
Wood Creek
Ticonderoga
Crown Point
Batten Kill
Saratoga
Stockbridge
Part of Massachusetts Bay
Part of Connecticut
Mount Bay
Famine Bay
This Country belongs to the Oneidas
The Boundary of New York not being Closed this part of the Country still belongs to the Mohocks
NEW YORK

EXPLANATION

△ Indian Villages
⛫ Chief Towns or Large Villages
..... Indian Paths
The Boundary Settled with the Indians in 1768 is described by a ------ Line

5 10 20 30 40 50 Miles

By the country of the six Nations proper is meant that part within which they principally reside the rest which is of Vast extent being chiefly occupied by their dependants The Mohocks are not mentioned as they reside within the limits of N York at Fort Hunters & Canajoharie part of the Oneida Country lies also within that Province the Tuscaroras who form the sixth Nation are omitted being a southern People that live on lands allotted them between Oneida & Onondaga

To His Excellency
WILLIAM TRYON ESQ.r
Captain General & Governor in Chief
of the Province of NEW-YORK & &
This Map
of the Country of the VI. Nations
Proper, With Part of the Adjacent Colonies
Is humbly inscribed by his Excellency's
Most Obedient humble Servant
Guy Johnson 1771.

A MEMORIAL CONCERNING THE IROQUOIS, &c.

My Lord,

The Iroquois, or Five Confederate Nations of Indians distinguished and known by that name, are settled on the frontier of the Province of New-York. From the first reduction of this Province by the British arms, they entered into a strict alliance with the English, which they have always inviolably observed. History perhaps cannot cannot furnish an instance where a treaty of this kind has been more faithfully adhered to. It subsisted upwards of an hundred years without any material breach on their part, if we will only except such as were drawn over to the French by Popish missionaries, and who, on embracing their religion, adopted their civil interests also.

Those Nations, ever since their union in a league of confederacy, were greatly superior in courage and military skill to the other savages of North America. From that period, which commenced before we had any knowledge of this Province, they have been the terror of all the neighboring tribes, most of which they have subdued ; some they have entirely extirpated. The spirit of conquest carried them far beyond the limits of their own native districts. They have extended their empire over a tract of country twelve hundred miles in length, from north to south, and six hundred in breadth, from east to west.

Their alliance with the English naturally led them to take part with us when at war with France. The French have often severely felt the power of their arms. The Iroquois have more than once defeated the united forces of the French, and their confederate Indians, and have carried fire and sword into the very heart of their settlements, threatening them with utter ruin. They formed a barrier along our frontiers against the French and the savages in their interest ; and by this protection, and the lucrative trade we carried on with them, they

greatly contributed to raise this Province to its present flourishing state.

The Five Confederate Nations are the Mohawks, the Oneidas, the Onondagas, the Cayugas and the Senekas. To these may be added the Tuscaroras, who moved some years ago from the south, were taken into the confederacy, and incorporated with the Five Nations.

The continual wars in which the Iroquois have been engaged, have considerably reduced their number from what it was formerly. This is particularly the case of the Mohawks. They, by their wisdom in council and bravery in the field, had gained an ascendancy over the other tribes which they preserve to this day. In all deliberations which relate to the common interest of the confederacy, and in the execution of every enterprise, the Mohawks generally take the lead. Being situated the most easterly, and consequently the nearest to our first settlements, of any of the Five Nations, the missionaries sent by the Society for the Propagation of the Gospel in foreign Parts, to convert the Indians of this Province, resided among them. The labors of those missionaries were attended with such success, that in time the whole nation was brought over to christianity. This attached the Mohawks more firmly to us. They always stood forth our faithful allies, especially in the late war, though in the course of it, the greater part of their bravest warriors perished. Our victories were often purchased at the expense of their blood, for they were among the first in almost every danger.

The Mohawks have three villages—Schoare, Fort Hunter, and Canajohare. These are all within the English settlements, and contain four hundred and twenty souls. Fort Hunter, the central village, where a missionary from the Society now resides, is distant from Albany forty miles.* The Oneidas are situated eighty miles west from the Mohawks, somewhat beyond our settlements, and have two villages containing six hundred souls. Many of the Oneidas profess christianity, being instructed partly

* The city of Albany lies on Hudson's River, almost due north from the city of New-York, and about 150 miles distant from it.

by French Jesuits, partly by a dissenting teacher, lately sent among them, but chiefly by the Society's missionaries to the Mohawks. Next to the Oneidas are the Onondagas, at the distance of forty miles westerly ; their number is eight hundred. The Cayugas, amounting to one thousand and forty, are forty miles southwest of the Onondagas. The Senekas, forty miles northwest of the Cayugas, are in number four thousand, dispersed in several villages ; and the Tuscaroras amount to one thousand. Very few of the four tribes last mentioned have any impressions of christianity. The extensive country, inhabited by all these Indians, is open, healthy, and in general extremely fertile. It is watered by several rivers navigable for battoes, which are very advantageous to commerce, as there are only a few miles of land carriage from Albany to Oswego on Lake Ontario. These Nations are able to bring two thousand fighting men, at least, into the field.

Such a multitude of people, if reduced to order and civil life, and attached to us by ties of religion, would evidently be a great acquisition to the community. To effect this must therefore be the wish of every Friend to the State ; and I flatter myself with your Lordship's indulgence whilst attempting to point out a method by which it may be accomplished, especially as I conceive it to be a duty owing to His Majesty and to the public.

Manners are the result of principles. The former naturally flow from, and are regulated by, the latter. Hence we find that Barbarity and brutal vices, such as are pernicious to mankind, have always been the portion of ignorant nations; and that Virtue and the polished manners of social life, have distinguished those who were enlightened with knowledge. In order to civilise the Iroquois, it is necessary to begin with instructing them, especially in the principles of Religion. Christianity is well adapted to this purpose. Whilst it has a more immediate and important end in view, which equally concerns all ; it insensibly forms moral habits, corrects irregularities, and disposes the mind to submit to the restraints of government and laws ; without giving any alarm to the Savages, who are extremely jealous of their liberty, and wedded to their present mode of life.

I shall not consider this subject in a religious view, nor adduce

theological arguments for undertaking the Conversion of the Savages. I shall confine myself to such as are merely political; and only mention their conversion as being subservient to the purpose of civilising them, and riveting them more firmly to our interest. It may not, however, be improper to observe here, that if we believe there is a God, and a future state of rewards and punishments, if our future happiness or misery depends on our conduct here, if christianity gives the justest notions of the Deity, teaches that worship which is most worthy of Him, as well as the purest morals, and promotes the happiness of States and Individuals—if, I say, we believe all this, certainly humanity should induce us to diffuse the light of Christianity among those poor Savages who have been so faithful and serviceable to us.

The conversion of the Iroquois is evidently one of the first steps that should be taken to attach them firmly to our interest, and civilise them. Some progress has been already made in this by the Society for the Propagation of the Gospel in Foreign Parts, and they still support a missionary and two schoolmasters among the Mohawks. But however willing to engage further in this laudable design, the Society are precluded from it by the low state of their funds. The expense attending it is greater than they are able to bear. A plan more enlarged, and measures more rigorous than their circumstances can possibly admit, must be pursued, before such a change can take place among the Iroquois as would be beneficial to the State in so high a degree, and so extensively as were to be wished, and might reasonably be expected. The only Resource to which application can be made in this case is the government, and indeed good policy requires that the Crown should be principally concerned in this business. The following reasons and arguments are therefore humbly offered to shew why government should interpose in this matter, and attempt the conversion of the Iroquois.

The conversion of these Indians will entirely secure their friendship. This has been incontestibly proved by the conduct of the Mohawks. These were brought over to Christianity by the Society's missionaries, and accordingly they have always proved faithful allies to us, particularly in the late war, during

which they were as active in our cause as any of the King's subjects. They are the only Indians of whom this can *strictly* be said, as they are only Indians who were converted by us. For although the other tribes of the Iroquois were in alliance with us, yet, through the practices of French priests, and other Emissaries, this only restrained them from doing us mischief. In general they afforded but little assistance in acting offensively against enemies. I say in general, for several men from each of the tribes joined us, and fought for us.

The friendship of the Iroquois should be gained and settled on the firmest basis, as it will be of the utmost consequence to us in case of any future attempt by the French on Canada, or any of the other adjoining provinces. Those Indians who have been christianised by the French, are as much attached to them as our converts are to us. This is true even of such of the Iroquois as have been converted to Popery by French priests. In the last century, before we made any attempts to instruct the Iroquois in the principles of christianity, a number of the Mohawks were brought over to Popery, and the French interest by some Jesuits from Canada, the consequence of which was, that they separated from their brethren, removed into Canada, became firm friends to the French and zealous professors of Popery, as their descendants are at this day. These are now known by the name of Cochnawaga Indians. It should be further observed, that there are now many French missionaries among the Indians—perhaps as many as ever, and their success, already great, will increase still in proportion to our neglect. They are very careful to preserve their influence over the Indians, by keeping their converts steady in the faith they were taught, and gaining new proselytes. They are busy in sowing the seeds of discontent among the Savages, which they will continue to do as long as they have an intercourse with any part of the Continent, notwithstanding our utmost vigilance to prevent it. The residence of a Popish Bishop in Canada will greatly favour those proceedings. Animated by his presence, and united by his authority and direction, the Missionaries will exert themselves with vigor, and having the power of ordination, the Bishop can increase the number of those Missionaries as

occasion may require. It must be evident at first view, that if the Indians are thus entirely left in the hands of Popish Clergymen, the greatest inconveniences may in time arise from it. Even the Iroquois will probably be added to their converts, and no circumstance can be conceived more inviting or favorable to any hostile attempt in those parts by the French, than having so many thousands of savages, all trained up to arms and devoted to their interests, prepared to join them. It is necessary, therefore, that we should prevent as far as we can those ill consequences, which may be justly apprehended, by endeavoring to christianise the Iroquois, and bind them to us by the ties of Religion. They will hereby greatly help to defeat any design that may hereafter be formed by the French against Canada, or our other provinces. They will also serve as a counterpoise to the numerous tribes of Indians the French have already converted, and by that means fixed in their interests, ready to take arms for them when an occasion may offer.

These reflections will receive additional weight by considering that the Iroquois themselves have often requested Missionaries might be sent to them, and are much dissatisfied at being neglected in matters of religion by the government. They frequently express their dissatisfaction and uneasiness on this head. They are surprised that when the present government supports two Popish Missionaries among Indians who are of another religion, and fought against us during the last war; they who were our friends, who shed their blood in our cause, and profess the same religion, should be passed over and quite neglected. Their surprise is not at all abated by reflecting, as they often do, that the clamorous demands of those popish Indians, accompanied with menaces, proved successful in obtaining Missionaries, whilst their mild and equitable requests to the same purpose have been always rejected. They proceed further to make a comparison between our conduct and that of the French in this respect, which is always to the advantage of the latter, who constantly paid the closest attention to the conversion of the Indians. These things they have sagacity enough to observe. Even those who care little about religion will mention them with warmth, considering all this as the effect of

disregard to them, and our neglect of them besides in these matters, gives them a mean opinion of our principles and wisdom. It were needless to say that this disposition will afford great advantages to the French priests, and procure them a more favorable reception, which they will not fail to improve. Under these circumstances the affection of the Indians will be alienated from us more and more, to which the pomp and ceremonies of the Romish religion, with which the Savages are much captivated, will not a little contribute. The only method that is left to counteract this and prevent the bad consequences that must evidently attend it, is to send Protestant Missionaries among the Iroquois. Establishments of this kind, if properly supported, will be a counterpoise to the advantages those Popish Missionaries possess, and to the assiduity of their endeavors. Hereby those Savages who are yet in the bosom of heathenism, may be brought to the knowledge of Christianity, and preserved from their influence; those more perfectly instructed, who have received some impressions of religion, and the false prejudices they have embibed from Romish priests entirely removed.

These advantages already mentioned resulting from the conversion of the Iroquois are very great. It would be making faithful allies or subjects of those who otherwise might prove dangerous enemies, which is a matter of real importance. But besides this, there are many other benefits which would arise from it. Our frontier settlements are extended to a great length; they are defenceless, and open to the incursions of an enemy. Christianising those Indians would not only secure a lasting peace with them, but they would by this means form a barrier to our frontiers against any Indians that are more remote, and might be at war with us. The security of our frontiers would contribute to the quick population of this Province, and among several advantages of which this would be productive, the following is one—that as the lands are held of the crown, and pay quit rents, this branch of his majesty's revenue would be proportionably increased. Our commerce with the Indians would also gain by their conversion. For although it has been alledged by some who knew little of Indian affairs, or thought superficially on the subject, that were the Indians converted to

Christianity, and civilized, it would injure our trade with them ; yet the reverse of this is evidently true. Indolence, idleness, and intemperance are inseparable concomitants of a savage life. A Savage life also obstructs population. A civilised state, on the contrary, naturally promotes industry, and the increase of mankind. Of course our trade with the Indians would be benefited in proportion as they became more numerous and industrious—the consequence of their being civilised, and brought over to christianity. This reasoning is obvious and just, and supported by experience, which is our surest guide in such matters. The Mohawks, to mention no other instance, are in some measure civilised. They cultivate land, several of them have learned trades ; all have fixed habitations ; they have also cattle of various kinds, many of the conveniences of polished life ; are professors of Christianity, and as regular and virtuous in their conduct as the generality of white people. Yet the Mohawks are still alert in hunting, like the other tribes, but surpass them far in point of industry in other respects, and have increased much more in proportion to their number since the late war. It is by no means necessary that the Indians should continue savages in order to follow hunting, by which their trade with us is carried on. That employment is consistent with the duties and manners of civilised life. Many of the English apply themselves to hunting as well as the Indians. Superior affluence only is what will call them from this, as from other branches of laborious business. And it cannot admit of any doubt, that an equal number of people who are civilised, and thereby made industrious, will be more serviceable to Commerce, and to the State in general, than so many Savages, whose wants are few, and who are indolent to the last degree.

I shall not enlarge on so plain a case, but observe, that besides those general reasons and motives which induced the several European states that made settlements in America, to convert the natives, and in doing which they found their account ; there are many others peculiar to our situation which conclude more strongly for our engaging in the like attempt. Indeed the English, as well the other Christian Powers, had this object in view from the first establishment of Brittish colonies in America.

This appears from the Charters given to the different Provinces, in which the conversion of the Savage Natives is expressly mentioned as one principal motive for granting them. So that the interposition of Government in the present case, is no more than acting conformably to the avowed design of the Crown, in an instance where particular circumstances made it highly expedient.

Perhaps it may be thought, that as we are now masters of Canada, and the Indians dependent on us for Ammunition, Arms and Clothing, there is little danger to be apprehended from them, and that this should remove any anxiety for their Conversion or reduction to a civilised State.

I answer, that this opinion seems to be ill-founded from what has been said already; and the Inference made from it, is repugnant to the plain dictates of humanity and good policy. For surely we should not leave those Savages a Prey to Intemperance and the other miseries of their present state, when it is in our power to alter their condition so much for the better. Especially if it be considered that we have been instrumental in multiplying their miseries by teaching them Vices they knew not before, and that the near approach of the English Settlers administers to those Vices, by supplying more readily what will surely instigate the Indians to the perpetration of them. Justice, at least, demands that we should apply an antidote against the Evils we have brought upon them, nor can this be done otherwise than by inculcating Principles which will restrain those Enormities.

But were even the voice of Humanity silent, a regard for our own safety and interest remonstrates against the position I am considering. The Iroquois are a bold, fierce, enterprising People, and much addicted to War. If this military spirit does not find employment against a common enemy, or is not diverted into some other Channel, and softened by Culture, it will occasion much trouble, and be directed against ourselves. We have already experienced this since the conclusion of the late French war. There have been several commotions among the savages since that time, which I shall pass over, and only mention one that was very alarming. In the year 1763, several Tribes of the

western Indians, instigated by jealousy at our Conquest of Canada, and our near approach to them, took up the Hatchet against us. They were headed by Pondiac, a noted Chief, and joined by several of the Senekas. In a few months they cut off no less than eight of our outposts, and totally defeated several detachments of His Majesty's Troops that were sent against them. They also depopulated our frontiers to a great extent and ruined the Indian trade in many places. It was with great difficulty and expense, after much time and the loss of many lives, that this Insurrection was quelled. To these Insurrections we shall be continually exposed, whilst the Indians are unprincipled and unsettled as at present. They will be ever turbulent, ready to kindle the Flames of War on the slightest neglect or provocation, and the inconveniences arising from such Insurrections are too glaring to require a particular delineation. Besides the injury to Trade, the obstruction to Population which they must occasion, and the lives that will be lost before they can be suppressed, *one* of those Insurrections may put the Crown to greater expense than would be sufficient to support for several years the measures proposed to convert and civilise the Indians ; by which they would *forever* become peaceable Subjects, and useful Members of society. Let me add that the Indians, who are very numerous, will always have it in their power to distress our Trade and Frontiers much ; nor will they be at a loss for means to enable them to carry on those hostilities. Besides the resources they can have for Ammunition, Arms and Clothing from the Spaniards by way of the Mississipi, or secretly from the French of Canada ; there are many in our Colonies, who, for love of lucre, would supply them with whatever they wanted. This has been already done, when the Brittish Empire in America was in the greatest danger, and several of its Provinces reeking with the blood of their inhabitants. The utmost vigilance of Government cannot put a stop to this ; and there is no reason to imagine our Virtue and public spirit are increased, or will increase, so far as to prevent it entirely. I may venture to affirm that it is more necessary now than ever to cultivate a friendship with the Iroquois, and secure their fidelity. The success of our arms against Canada has raised the jealousy of almost all the Indians.

They are apprehensive that their liberties are now in great danger, as the English, (of whom the western tribes knew little before, and whom the French taught them to despise,) have gained such an ascendancy in North America. They observe our progress with a jealous eye, and will seize every opportunity of combining to oppose and distress us. Against such combinations the Iroquois would be a sufficient barrier and security, were they by proper care fixed in our interest.

To these Considerations others of great weight, and to the same purpose might be added respecting the French, in case of any design on Canada. I shall not repeat what has been already said on this head, but content myself with observing, that all human affairs are very fluctuating and subject to great Revolutions. Our possession of Canada is a proof of it. The time may come when things will take a different turn, and the friendship of the Indians be of great consequence to us. No person can reasonably doubt, however peaceable and satisfied the Roman Catholic subjects in that Province may appear at present, that they still retain a strong affection for their former Government, and for their countrymen, whose Religion, Manners, and Language are the same with their own. Their Indian converts are still fixed in their interests, and daily increasing. The encroachments of the French on the Iroquois, by which a spirit of animosity was formerly kept alive between them, and the latter were inclined to us, are now at an end. Their animosity will naturally cease with its cause, and this again will pave the way for proselyting the Iroquois to the Romish faith, by which their affections will be withdrawn from us. Now can any circumstance be more alluring than these to put the French on regaining what was torn from them by the chance of War, or promise more success to such an attempt? If that enterprising Nation, in order to perplex us, and divert our arms, could send a Pretender on so hopeless an errand as the conquest of Britain, can we imagine they will not avail themselves of such advantages to become masters of their ancient Possessions? These matters surely call for serious attention. Prudence should lead us to guard against future contingencies as far as possible, and caution us against being lulled into security, when danger is to

be justly apprehended. It should direct us to deprive the French of those advantages which in all probability they will employ against us, and improve such as we have to the utmost of our power. Our neglect of the Indians will throw their whole weight into the opposite scale, and encourage the French to prosecute any schemes they may form against Canada. Whereas by proper endeavors to convert and civilise the Indians, their fidelity to us might be immoveably fixed. They would greatly help to secure us against any foreign Invasions, and in other respects prove beneficial to the Community. It is in truth a matter in which the Peace, Safety and Welfare of those Northern Colonies are much concerned, and it is hoped the wisdom of government will attend to it accordingly.

To ensure success in the execution of any design, much depends on pursuing proper measures. If these are ill-concerted, or not adapted to the end in view, a failure of the whole will probably follow. In attempting to convert and civilise Savages, great attention should be paid to their Situation, Prejudices, Temper, Disposition, and other circumstances. These should be minutely considered, and made as subservient as possible to the general design. Should Government, influenced by the above motives, think fit to engage in this Undertaking with respect to the Iroquois, the following Plan is humbly proposed ; in which I shall keep within the strict Bounds of what is practicable, and promises success on the one hand ; and avoid any unnecessary expense, as well as what would tend to give Umbrage to the Indians, on the other. For sake of Order and Perspicuity, I shall range under distinct heads the several parts of this Plan, in which I would propose—

I. That two Missionaries, men of good character, abilities, and prudence, and in the orders of the established Church of England, be sent to the Iroquois, one to reside at Conajohare, the other at the old Oneida Town. Most of the Indians at both these villages have been baptised, and even profess Christianity ; all are willing to be further instructed. Each of these Missionaries should have a Salary of £150 sterling a year at least, to enable them to shew some marks of favor to the more deserving Indians, by making small Presents to them from time to time.

This will be expected from them, and if judiciously managed, will have a good effect in conciliating the affections of the Indians. If these Missionaries had some knowledge of Physic, so as to be able to assist the Indians in sickness, it would also increase their influence, and make their Spiritual Labors more successful.

II. That a Schoolmaster be fixed at each of those villages, viz : Conajohare, and the old Oneida Town ; another at Onondaga ; one at the principal village of the Cayugas, and two among the Senekas. These Schoolmasters, for whom admission and protection may be easily procured, should be prudent, and virtuous young men, and such as have had a liberal education. Their business will be to teach the Indians to read and write. They ought also to apply themselves diligently to learn the Indian Language, by which they will be better qualified to act as Missionaries afterwards, should their behaviour and merit entitle them to that office. Schools, if properly conducted, will be of infinite service. The Indians are all willing that their Children should be taught to read and write ; and Youth is the properest season to instill principles of Morality and Religion, which the Schoolmasters will have constant opportunities of doing. Of these they ought to avail themselves ; and gradually unfold the Principles of the Christian Systems to their pupils. Each of those Schoolmasters ought to have a salary of £40 Sterl. a year, which might be increased according to their industry and success. They also, as well as the Missionaries, should be furnished with Prayer-books, and such other Tracts in the Indian language as can be procured ; which will be necessary to teach the Indians to read, and instruct them in the principles of Religion.

III. That Smiths be placed at some of the most convenient Indian Villages. These would be of great service to the Indians, and therefore very acceptable ; and probably some of the Indians, from a sense of their utility might be induced to learn their Trade. Their Wives might also be engaged to teach such of the Indian women as are willing to learn Spinning, Sewing and other Branches of female Industry. The Government formerly allowed Smiths at several of the Indian Villages, with a competent

salary. These Mechanics would now be of much service in promoting the general design, and might be had at a trifling expense. The Spaniards have employed mechanics, and do still, for the same purpose to great advantage.

IV. That the Missionaries and Schoolmasters employed in this Scheme be appointed, or at least approved, by the Society for the Propagation of the Gospel in Foreign Parts. The Superintendency of those matters naturally belongs to that Venerable Body, not only by reason that they coincide with the design of their Incorporation, and with their connections on this Continent, but also because the Society have with great fidelity discharged the important trust reposed in them, and have already done much towards Converting and Civilising th Iroquois. It is therefore proposed that they have the Care and Direction of the Missions specified in this Plan ; that the Missionaries and Schoolmasters shall regularly transmit to them accounts of their respective charges from time to time, in the same manner as those Missionaries and Schoolmasters in the Society's service do at present ; to be annually laid before the Public, with their other Transactions. That the Missionaries, Schoolmasters and Mechanics, however, be under the immediate inspection of His Majesty's Superintendant of Indian Affairs for the time being. His Station and Authority among the Indians will enable him to promote the execution of this Scheme. He will be the properest Person to direct the several Measures that shall be necessary on any new emergencies ; and through him, in conjunction with the Society, applications to Government should be made, in matters relative to those Missions. It will be proper that the Superintendant of Indian Affairs should be thus concerned in the Management of those Matters, because it will be of Utility to the general Design ; and also that he may see that such steps be taken as are consistent with the Interests of Trade, and the Views of Government respecting the Indians.

V. That a set of Rules and Instructions be prepared by the Society for the Regulation of the Missionaries and Schoolmasters in the Discharge of their Respective Duties, which Rules and Instructions however shall, for the reasons already mentioned be inspected and approved by His Majesty's Superintendant of

Indian Affairs, previous to their Establishment. In drawing up these Instructions, particular Care should be taken to caution the Missionaries and Schoolmasters to be prudent in their Conduct, and to avoid whatever might give offence to the Indians, or awaken their Jealousy. Diligence in their Station, Sobriety, Gentleness, Condescension, and a disinterested Regard to the Welfare of the Indians, should be recommended, and that they sedulously inculcate Principles of Loyalty among their Hearers, Converts and Pupils.

VI. The last Article I shall mention as necessary to compleat this Plan, and make it more extensively useful, is the erecting a College or Seminary in the old Oneida Town, where the Young Indians who are distinguished for their Genius, may repair for a more enlarged Education, and be fitted for the Ministry. Very few of the Indians can be prevailed on to let their Children go any great Distance for Instruction, and when they are persuaded to it, the Children always go with Reluctance. They are continually anxious to return to their Parents and Brethren, which is an Obstruction to their literary Progress; and when they return to their own People they generally run into the greater Excesses for their former Restraints. It is therefore a mistaken Notion that Seminaries at a Distance from the Indians and only among Christians, are fittest for the Education of Indian Youths. Besides the Difficulty of bringing them to such Seminaries, and the small Degree of Improvement they carry from them, it serves to raise their Jealousy, and the Transition is too great and too sudden, from their former mode of Life, to that which they must hereby enter upon. Any Change in the Manners of a Savage People, who have an high Sense of liberty, like the Iroquois, should be gradually effected. It should in some measure be the Result of their own Choice, as being apparently expedient, not of any Violence; which will not fail to rivet them firmly to their Customs, and shut their Minds against Reason and Conviction. The Indian Country is evidently the properest Place to fix a Seminary for this Purpose, where the Parents can frequently see their Children; by which all Uneasiness would be removed from both, and those other Inconveniences avoided. It would also be pleasing to the Indians in general. They would look upon it as

a Mark of our Regard, and Confidence in them. This would serve to reconcile them to the Instructions and Discipline of a College; and induce them to encourage the Institution, even from a Principle of Gratitude. But I shall not enlarge on this Head, as this Seminary is not immediately necessary. It must be the Work of Time; after the other Parts of the preceding Plan are carried into Execution, and a considerable Progress is made in each.

After much Reflection on the State and Disposition of the Indians, and receiving the best Information from those who had an intimate intercourse with them for many years, I am persuaded that this Plan is well adapted to their Circumstances, and would, if duly executed, produce the desired Effect in converting them to Christianity. If that can once be Accomplished, their firm Attachment to us will naturally follow, and their Reduction to a civilised State will be gradually and insensibly promoted at the same Time. Too much should not be attempted at first; especially in civilising them. It would probably alarm them, and thereby defeat the whole Design. The more westerly Tribes have yet received few Impressions of Christianity, and are least civilised. These should therefore be treated with more Caution than the Tribes that are near, or surrounded by, our Settlements. The latter from their Intercourse with the English, have adopted some of our Manners, and Customs, and having some knowledge of Religion already, are very desirous of further Instruction. All indeed are willing to be taught to read and write so that Schoolmasters may be sent immediately to all the principal Villages of the Confederacy, as is mentioned under the second article of the Plan. These will have an opportunity of preparing the Way for Missionaries among the remote Tribes; and the latter may be introduced in a little Time, without giving any Alarm to the Savages. It will therefore be necessary to increase the Number of Missionaries, as the Indians are in a proper Disposition to receive them; and with them, Mechanics may be gradually admitted. When Matters are thus far advanced, the Work may be looked on as good as accomplished; for the remaining Difficulties and Obstructions with Respect to the Indians, will be easily surmounted. A Seminary at Oneida will

then be of singular use, and compleat the whole. In this Plan I have said Nothing of Interpreters, which will be necessary for the Missionaries and Schoolmasters when they first begin; because I imagine they may be procured at a moderate Expence; and even that may be laid aside in a little Time, when the Missionaries and Schoolmasters have attained some Knowledge of the Indian Language, which is by no means difficult for a Person of tolerable Capacity.

Having thus laid down the Plan which I conceive should be pursued in this Business, I proceed to point out some Circumstances which promise Success to the Attempt at this Time.

The general Peace now subsisting among the Indians is very favourable to this Design. In former Times, the Iroquois were almost continually engaged in War; either with the French, or some of the neighbouring Indians. A State of War must necessarily obstruct their Conversion, as all their Men are on these Occasions called into the Field; their Country also is in perpetual Alarms, often a Scene of Blood and Desolation. In Times of Peace, like the present, the Inconveniencies are removed; and they are at Leisure to attend instruction.

Our possession of Canada is another Circumstance peculiarly favorable to the Conversion of the Iroquois, which did not exist till lately. When the French were Masters of that Province, they were sensible of how much Consequence the Friendship of the Indians was to the Security, Trade, and Growth, of their Colony. The Government therefore gave all possible Encouragement and Assistance to their Missionaries in converting the Savages. To this and the zeal of those Missionaries, who were generally Men of Abilities, must be attributed the great Success they had in making Indian Converts. The Iroquois are too considerable to be overlooked by a People so discerning and attentive to their Interest as the French. They earnestly courted, and with much Assiduity, the Friendship and alliance of the Iroquois. These Overtures were, for the most Part, rejected by the latter; owing in a great Measure to their Connection with us: And altho' the French were generally at War with the Iroquois, yet their Priests had sufficient address to gain Admittance among them, and proselyte many. This gave

them an Opportunity of throwing many Difficulties in the Way of our Missionaries, which they have failed to improve. They stuck at Nothing however infamous for this Purpose. They invented and propagated the most glaring Falsehoods to prejudice the Indians against us. They did not even hesitate to persuade them that *the English were the People who crucified Jesus Christ*, and that *the Books used by our Missionaries were written by the Devil*. These Falsehoods gained Credit among the Ignorant Savages, especially the Popish Converts; and the Society's Missionaries sensibly felt their effects. They met with insuperable Obstructions in the Discharge of their Duty; their Lives were often in Danger, and they were obliged to fly for their Preservation. The Scene is greatly changed at present; for although our Possession of Canada does not intirely Guard us against the Practices of Popish Emissaries; yet it will secure us from the Incursions of an enemy, and enable us in some Measure to confine the Priests to their own Tribes. Any Interruption they may give, cannot defeat the Scheme; and may serve as a spur to the Industry of our Missionaries, who, having the Authority of Government on their Side, will thence derive great advantages; such as must give them a Manifest Superiority. I shall just add, that from the above Specimen we may judge what Impressions the Indian Converts to Popery are likely to receive of us from their Priests; and what Methods the latter are capable of using to prejudice them against us. For we cannot with any Colour of Reason suppose their Indian Missionaries are more conscientious now than formerly, less bigotted to their own Religion, or entertain more favourable sentiments of ours. There is the clearest Proof of the contrary.

The advanced Population of our Frontiers will greatly facilitate the Conversion of the Iroquois. Formerly there were very few English Inhabitants near the Indian Villages, which subjected our Missionaries to numberless hardships and embarrassments. Removed far from our settlements, they could seldom converse with any but Savages. They often found it difficult to procure the common Necessaries of Life, or a Place of Refuge in Times of Danger, which were frequent. They were obliged to rely for immediate support and Protection on

the Indians only; many of whom were not well affected to Christianity; all of them exposed to the Ravages of a barbarous Enemy. These Inconveniences, like the former, are now no more. Our Settlements surround some of the Indian Villages, and are not very Distant from others; so that Missionaries may be readily supplied with whatever Necessaries they want, and will be under no apprehension of Danger to their Lives. Even the Indians, by their Vicinity to the English, and Intercourse with them, are become much more tractable and humane. In reality the State of Things is intirely changed from what it was formerly in this Respect; and all to the Advantage of the Design now under Consideration. But the most favourable circumstance, and what promises success the most of any to an attempt for converting the Iroquois, is the Desire of the Iroquois themselves that Missionaries might be sent to instruct them in the Principles of Christianity. They have repeatedly made this Request, and have urged it with much Earnestness, particularly at a Congress lately held, where 2,400 Indians from the different Tribes were present. This shews a general Disposition in the Iroquois to embrace Christianity; and that the Plan now proposed would be successful.

These particulars might be enlarged, were it necessary, and others added to them which would evince this point further. But enough has been said, in my humble opinion, to remove any Apprehenslon of a Failure in the Success of the Scheme now laid down; or that the Expence and Trouble attending it would be fruitless. For my Part, I would be the last Person to recommend such a Measure, had I not as great a certainty as the Nature of the Case will admit, of its Success, as well as of its general Utility.

But altho I am fully satisfied on this Head; yet I am sensible that Objections have been raised concerning it. It will therefore be proper in this Place briefly to obviate these: Because however weak or ill-founded, they may influence even the Judicious for Want of due Information; and I would willingly lay before your Lordship, in as clear and concise a manner as I could, whatever might tend to elucidate the Subject. I shall select

some of the most plausible Objections that have come to my Knowledge.

Among other Things it has been suggested—"That the "Iroquois are such an ignorant, barbarous People, that they are "incapable of being civilised or brought over to Christianity."

But this Language is manifestly dictated by Prejudice, I grant the Iroquois are ignorant, when compared with civilised Nations; but certainly we should distinguish between Ignorance and Dulness—between the Want of Knowledge and the Want of Capacity to receive it. Whoever has any Acquaintance with the Iroquois, must know they are not deficient in Point of Understanding. No People have more Sagacity to discern their Interest, according to their prevailing Notions, or can reason better on it; none can project Schemes with more Subtilty to promote it, or have more Spirit and Resolution to carry those Schemes into Execution. Their Speeches at Treaties, their Conversation and Conduct are incontestable Proofs of this. Besides it is well known that such of them as will learn to read and write, generally make a more rapid Progress than Persons of the same Age among us. It may then with Truth be affirmed, that the Indians are not inferior in their Intellectual Faculties to other Nations, or less capable of Improvement. Their Knowledge indeed, for Want of Culture, is confined within a narrow Circle; but notwithstanding, they shew a Discernment, and a Force of Understanding, which place them on a Level with the Best of Mankind.

It is further granted that the Iroquois are barbarous; but this by no means proves that they are incapable of being civilised. We know of very few Nations which were not originally as barbarous as they. No ancient People surpassed the Greeks in Knowledge, Policy and Refinement of Manners; or left to the World such Monuments of exalted genius. Yet History testifies that the Greeks were once extremely rude and savage—much more so than the Iroquois at present. Without Letters, Laws, or Policy, or even Food proper for Men, they wandered in Fields and Woods, having no Places of Shelter, but Dens and Caverns. Their own Writers, and those of best Note, confirm this Account; and that many Ages had elapsed before they

emerged out of this brutal State. It was by very slow steps, by repeated Efforts of wise and great Men, that they rose to that Eminence which afterwards so much distinguished them. About the Commencement of the Christian Era, the Germans and Britons were as barbarous as the Indians of this Continent, whom they greatly resembled in many Particulars. Yet experience hath evinced that those Nations were as capable of Improvement as any upon Earth.

As to the American Indians, it is certain that the Mexican, a Nation of North America, were civilized in a high Degree; when first discovered by the Europeans. This was also the Case with the Peruvians; and altho the latter were Inhabitants of South America, yet the near resemblance between all the Natives of this vast Continent, affords the strongest Presumption that they are equally capable of being civilised. That the superior Attainments of one Nation above others, in Knowledge, Arts and Policy, were owing here, as well as in other Parts of the World, to local circumstances, and other Accidents, not to any inherent Difference in the People, appears from the following Instance. The Indians of Paraguay, for several years after the arrival of the Spaniards, were among the most Savage of the Inhabitants of South America, yet by the Endeavours and Labours of the Jesuits, they are now reduced to civil Life, are regular, industrious Members of Society, and zealous Professors of Popery.

These Reflections might be carried much further. But I shall only observe, that the Iroquois resemble other barbarous Nations, seem to have much the same Vices, and are equally attached to their own Manners. They also possess the same Faculties, with as great a share of Reason and understanding, as others of the human Species in general. Experience hath demonstrated that the most ignorant and barbarous People may be civilised; and why not here as well as elsewhere? I am persuaded that no solid Reason can be assigned why the Iroquois should be an Exception to the general Rule. Human Nature is much the same in every Clime and Age. Culture, with other external Circumstances, constitute the principal Difference betwen the various Parts of Mankind. For we find the same

Nation, at different Periods, differ from itself, in Point of Manners, as much as the most distant Nations, can differ from each other.

It is certain that the Mohawks, from the Impressions of Religion they have received, and their Intercourse with the English, have already made considerable Progress towards civilised Life. Were proper Measures taken for the Purpose, there can be no Doubt, but much more might be done this Way. Nothing but the Want of those Measures, and their Connections with the Nations of their Confederacy, still buried in Darkness and Barbarity, at the Head of which they are ambitious to figure, prevent it. If the Mohawks were intirely to adopt our Manners, their Influence over the other Tribes would be at an End. But if these Tribes were instructed as They are, the Case would be very different.

As to the Notion that the Iroquois cannot be converted to Christianity, it is utterly groundless. Not to mention the great Number of Converts made by the French among Nations bordering on the Iroquois, and equally barbarous; the Success of the few Missionaries we sent among them, is a sufficient Refutation of it. In the year 1745 Dr. Barclay, the Society's Missionary to the Mohawks, was obliged in Consequence of the French War, and Practices of Popish Emissaries, to abandon Fort Hunter. He had resided in that Mission 8 years only: during which Time the Iroquois were often engaged in War. This worthy Missionary had no Interpreter; his Life was frequently in Danger; besides numberless other Difficulties he had to struggle with. Yet his Congregation consisted at his Departure, of no less than 500 Indian Converts, of whom more than 80 were regular communicants; which was more than Double the number he found there at his first coming. If so great a Progress could be made in christianising the Indians amidst so many Obstructions; Reason will tell us that much greater Progress might be made in it at present, when those Embarrassments are removed.

It hath been further urged on this Subject—"That civilising "a barbarous People should precede any Attempt to christianise

" them ; and before they can be made Christians they must first " be made reasonable Men."

This Objection tho plausible, and perhaps true in some Cases ; yet will not hold good in the present Instance. There cannot indeed be much hope of succeeding in the Conversion of any People to Christianity, who are continually wandering from Place to Place ; because in such Circumstances, they cannot enough attend, to the Instructions that are delivered. But the Case is far otherwise with the Iroquois. They are settled in Villages, where they reside the whole year, except in the Season of Hunting, which lasts but a few months ; so that there is sufficient Time and Opportunity for Instruction.

Christianity is certainly most likely to spread among People who are civilised ; because the Mind is thereby prepared in some Measure to submit to its precepts. But to conclude from thence, that a barbarous People cannot be brought over to Christianity, would be a very wrong Inference. The many Converts already made by the English and French, among the Savage Tribes of North America, as I said before, are a Demonstration of the contrary, to omit other Instances. On the other Hand, I will not hesitate to affirm, that one of the most effectual Methods to civilise a barbarous People, is to inculcate Principles of Religion among them ; provided they reside long enough in one Place to attend, and are willing to hear them. This was hinted at before, and as it is a Point of some Consequence, should be elucidated a little farther.

An ignorant, Savage People, accustomed to a Life free from Care or Restraint, and possessed of an high Sense of Liberty, cannot without the utmost Difficulty be brought to submit to Labour or the Controll of Laws. The Pleasure or Benefits resulting from Knowledge, Arts or refined Manners, have no Charms for them. They are outweighed by their Love of Liberty and Ease, which they hold in much greater Estimation. This hath been true of rude, uncivilised Nations in every part of the World ; and hence we find that Legislators in general, when attempting to civilise barbarous People, did not content themselves with merely displaying the temporal Advantages arising from a civilised State. Sensible that some Motives more pow-

erful were necessary to counteract inveterate Habits and Prejudices, they called in Religion to their aid. Accordingly they availed themselves of the Belief of a Supream Being, which they found People everywhere possessed of, and made it subservient to their Purpose. The first Thing they did was to confirm this Belief, institute a Ceremonial of Religious Worship, and inculcate the Doctrine of a future Life. This Expedient had the desired Effect; and accomplished what had been otherwise attempted in vain. To this Purpose we have the Testimony of some of the most judicious Writers of Antiquity, that the Eleusinian Mysteries (in which were probably taught the Belief of a Supream Being, a Providence and future Life, with the Necessity of a Rectitude of Moral Conduct) contributed more than any other Means to soften the Savage Manners of the first Inhabitants of Europe.

These Particulars are Pertinent to the Point under Consideration. These shew the Judgment and Practice of the wisest Men to have been contrary to what is suggested in this Objection; and Experience evinced that they judged right. We may reasonably conclude, that the same Measures ought to be persued in similar Circumstances now, as well as formerly, and that they will be attended with similar effects; consequently, that we should introduce Religion among the Iroquois in order to civilise them.

The Iroquois, and other Indian Tribes of North America, believe in a God, in a Providence and future State of Existence, and what is very remarkable, even those who have yet had no Tincture of Christianity, discover the most reverential Awe of the Supream Being, and pay uncommon Defference to the Ministers of Religion. They are hereby prepared in some Degree for receiving the Truths of Christianity, which will naturally dispose them to Change their Manners, and admit the Arts of civil Life; and they would certainly Spurn at any Proposal for introducing the latter without the former. My opinion therefore is that our Endeavours to civilise the Iroquois, and Convert them to Christianity, should be joined together, as is specified in the preceding Plan. They will mutually promote

and assist each other; and thus the End in View will be more speedily and effectually accomplished.

I said before "that good Policy required the Crown should be "principally concerned in this Business." My Reasons were such as I am persuaded your Lordship will approve. It has been the Opinion of Government, and what our Proceedings, relative to the Indians, are at present regulated by. That all Transactions with them should pass thro' one Channel, and be carried on in the Name of the Crown. This was wisely judged; being the best Expedient to unite them in the common Cause, and prevent the ill Consequences of leaving them to be practised on by such as might have Interests or Views of any Kind, inconsistent with those of the State. On this Principle, the present Plan has a peculiar claim to his Majesty's Patronage. The Indians should be taught to look up to Him as their common Father and Protector. Nothing would have a greater Tendency to attach them to His Person or Government, than his contributing a Part of His Royal Bounty to support a Scheme calculated to procure their present and future Happiness. They would consider it as the greatest Mark of his Friendship and Regard for them. Be assured that even those Indians who have not yet been Christianised, would view it in this Point of Light. His Majesty's Authority, besides, would give Weight to the Design, and promote its Success; and therefore His Royal Patronage of a Plan, by which these important Ends are to be answered would be highly proper.

Another Circumstance which is worthy of particular Notice on this Head is, That the Indians discover a much greater Inclination to be Instructed in the Principles of Christianity by Clergymen of the Church of England, than by dissenting Ministers. The Solemnity of our Worship is more pleasing to them. The Savages are incapable of entering into the spirit of our Religious Disputes and Divisions, or of forming a Proper Judgment concerning them. As we are all under one King and worship one God, they think we ought to have but one Religion; and they suppose that which is professed by the King is best. Hence proceeds the dislike shewn by the Indians to some dis-

senting Teachers who have lately attempted their Conversion; for on hearing their Religion was not the same with the King's they were much disgusted. Besides, the gloomy Cast of those Teachers, and their Mode of Worship, are forbidding and disagreable to the Indians. But the present Plan, which proposes that they should be proselyted by Clergymen of the National Church, would be clear of those Embarrassments; and as Supreme Head of the Church of England, it should be carried on in his Majesty's Name. Or even supposing that the Dissenters should at least prove successful in their endeavours among the Indians; yet it deserves serious Consideration, whether it would not be more eligible and safe that the Iroquois were Converted to the National Faith, and in such a Manner, as would indubitably secure their Fidelity to the Crown. I shall not enlarge on so delicate a Point. Your Lordship can reflect on this Hint.

I have now gone through what I proposed on this Subject, and have studied Brevity as far as was consistent with Perspicuity. I shall not trespass farther on your Lordship's Patience than to observe—That every Motive of Humanity and good Policy—of Regard to our Safety and Welfare, loudly calls for some vigorous Measures with Respect to the Iroquois, to secure their Friendship, prevent their Seduction by Roman Catholics, and guard against the Evils that may be thence apprehended, as well as those we may surely expect from their Continuance in their present savage State. The Method to effect all this, I have taken the Liberty to point out. The Expence attending it is trivial when compared with the Advantages we shall certainly reap from it; about £500 Sterl. a year being sufficient for the Purpose; and it is more than probable there never will be again such a Concurrence of Circumstances, as at present, to favour a Design of this Kind. I shall only add; that Nothing would reflect greater Lustre on, or be more worthy of, our present gracious Sovereign, who is Himself an illustrious Example of every Virtue, than to deliver those poor Savages from their present wretched State of Darkness, Error and Barbarity, and diffuse the Blessings of Religion and social Life among them;

thereby securing many Benefits to the Comunity, particularly to His Subjects in this Part of the World, who have in numberless Instances already experienced the Effects of His Royal Munificence and Paternal goodness.

The whole is submitted, with all Defference, to your Lordships Judgement and Wisdom.

New-York, Octob. 1, 1771.

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